1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

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Actually, few people go to the trouble and expense of reburial. Those who take this unusual step do so only because they believe that their misfortune is attributable to one or both of two causes: the initial burial was made in an unlucky spot, so that the spirit of the earth was disturbed and is therefore troubling the family, or the spirit of the dead person is unhappy in that spot.

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The rituals connected with death are numerous and complicated, and most of the survivors, not understanding why they are supposed to do many of the things required during the funeral ceremony, simply follow directions given by the old people and the *tao shih*. In most instances the old people themselves disagree about the meaning of the various parts of the rituals. However, whether or not they understand the reasons or purposes of the rituals, the village families follow directions "because it is filial to do these things, and it is also good for the ancestors and for ourselves."

Death and Beyond

Death and burial have often been described for Chinese communities (Gallin, 1966:219-30; Fei, 1939:75-9; M. Yang, 1945:86-90; C. K. Yang, 1967:28-53). Although there are regional differences, significant elements are reasonably similar in Sanlei and due to limited space, the below account will not be detailed nor elaborate. Instead, remarks are restricted to particular local variations not adequately described in the literature or to those which bear directly on the problem focus of the paper. The reader is referred to the literature for more complete accounts.

Death ritual varies in accordance with age, sex, marital situation, the number of descendants, and the financial status of the family. In general, the greater the wealth, age, and/or number of descendants, the larger and more elaborate the ceremony. As already stated, death before reaching the first thirty days of age is not ritualized at all and the death of a child at any age is seldom accompanied by any ceremony. There is considerable resentment directed against a male who lived some years but died before producing offspring for villagers claim he has cheated his parents by failing to repay their investment in him with grandchildren. There is no corresponding attitude toward the early death of females unless they have only a few siblings, none of whom are males, and in this case, the resentment is related to the fact that there were plans for an